



नित्यप्रार्थनाश्लोकाः

Nityaprārthanāślokāḥ

Enhance your energies through everyday prayers



Samskr̥tam • Value Education • Technology



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**Vyoma Linguistic Labs Foundation
Bangalore**



2018

नित्यप्रार्थनाश्लोकाः

Nitya-prārthanā-ślokāḥ

(Collection of ślokas for daily prayers)

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Foreword

Human beings' quest for spiritual development begins with a genuine desire and effort to understand the relationship between "jīva – jagat – īśvara". It is this journey which quickly leads us to realise the importance of bhakti.

Deep contemplation about God and the multiple manifestations is a sure way to develop Bhakti. It is because of this that great spiritual teachers, saints and ācāryas wrote stotras out of their infinite compassion for us that are simple to recite, yet profound in their ability to lead us on the path of Bhakti.

Any effort to bring out the stotras written by the ācāryas in a manner conducive for recitation on a daily basis is a great enabler for cultivating bhakti in our minds. I congratulate Vyoma Labs for this laudable effort.

These verses for daily prayers have been carefully selected to help a beginner to cultivate the habit of reciting the stotras, and will go a

long way in grooming a genuine beginner into the practice over a few months. Also, by knowing the meanings, he gets benefitted immensely from the exercise and *attains true knowledge and gets absolved of all sins.*

I pray to Sarveśvara and Jaganmātā for the well-being of everyone involved in the effort of bringing this volume, sponsoring the publication, preparing the material etc. I also pray to the Lord that this effort of Vyoma Labs shall get fully fructified by reaching out to a large number of āstikas.

Om Tat Sat.



B Mahadevan, Ph. D

(Prof. of Operations Management, IIM-B, Bangalore)

**Vice Chancellor, Chinmaya Vishwavidyapeeth,
Veliyanadu, Ernakulam**

Scheme of Transliteration

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ
a	ā	i	ī	u	ū	r̥	r̄
ए	ऐ	ओ	औ	अं	अः	s	
e	ai	o	au	aṁ	aḥ		
क्	ख्	ग्	घ्	ङ्			
k	kh	g	gh	ṅ			
च्	छ्	ज्	झ्	ञ्			
c	ch	j	jh	ṇ			
ट्	ठ्	ड्	ढ्	ण्			
ṭ	ṭh	ḍ	ḍh	ṇ			
त्	थ्	द	ध्	न			
t	th	d	dh	n			
प्	फ्	ब	भ	म्			
p	ph	b	bh	m			
य	र	ल	व	श	ष	स	ह
y	r	l	v	ś	ṣ	s	h

1 नित्यप्रार्थनाश्लोकाः - nitya-prārthanā-ślokāḥ

When we get up in the morning

कराग्रे वसते लक्ष्मीः करमध्ये सरस्वती ।
करमूले स्थिता गौरी प्रभाते करदर्शनम् ॥१॥

karāgre vasate lakṣmīḥ karamadhye sarasvatī ।
karamūle sthitā gaurī prabhāte karadarśanam ॥
*At the top of the palm dwells Goddess Lakṣmī,
Goddess Sarasvatī in the middle, and Gaurī at the
base. Therefore, one should look at one's hands in
the early morning and contemplate on them. (1)*

Before we step on the earth in the morning

समुद्रवसने देवि पर्वतस्तनमण्डिते ।
विष्णुपत्नि नमस्तुभ्यं पादस्पर्शं क्षमस्व मे ॥२॥

samudravasane devi parvatastanamaṇḍite ।
viṣṇupatni namastubhyaṁ pādaspārśaṁ kṣamasva me ॥
*Oh Mother Earth! The Goddess with the oceans as
garments and mountains as bosom! Consort of Lord
Viṣṇu! Salutations to you. Please forgive the touch
of my feet. (2)*

Before brushing the teeth

आयुर्बलं यशो वर्चः प्रजाः पशुवसूनि च ।
 ब्रह्मप्रज्ञां च मेधां च त्वं नो देहि वनस्पते ॥३॥
 āyurbalaṁ yaśo varcaḥ prajāḥ paśuvasūni ca ।
 brahmaprajñāṁ ca medhāṁ ca tvaṁ no dehi vanaspate ॥
*Oh forest tree¹! Grant us long life, strength, fame,
 vigour, offspring, cattle, wealth, knowledge of
 Brahman and wisdom.* (3)

मुखदुर्गन्धनाशाय दन्तानां च विशुद्धये ।
 शीवनाय च गात्राणां कुर्वेऽहं दन्तधावनम् ॥४॥
 mukhadurgandhanāśāya dantānāṁ ca viśuddhaye ।
 śhīvanāya ca gātrāṇāṁ kurve'haṁ dantadhāvanam ॥
*I brush my teeth for removing bad odour of the mouth,
 cleanliness of teeth and cleansing the mouth.* (4)

-
1. The twigs of specific forest trees were used for brushing the teeth.

While taking bath

पुष्कराद्यानि तीर्थानि गङ्गाद्याः सरितस्तथा ।

आगच्छन्तु पवित्राणि स्नानकाले सदा मम ॥५॥

puṣkarādyāni tīrthāni gaṅgādyāḥ saritastathā ।

āgacchantu pavitrāṇi snānakāle sadā mama ॥

*May the holy places starting with Puṣkara and
sacred rivers led by Gaṅgā come always during my
bath (and purify me).* (5)

गङ्गे च यमुने चैव गोदावरि सरस्वति ।

कावेरि नर्मदे सिन्धो जलेऽस्मिन् सन्निधिं कुरु ॥६॥

gaṅge ca yamune caiva godāvari sarasvati ।

kāveri narmade sindho jale'smin sannidhiṁ kuru ॥

*O Gaṅgā, Yamunā, Godāvarī, Saraswatī, Kāverī,
Narmadā and Sindhu! Please grant your presence
in this water (and purify me).* (6)

अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ।
 यः स्मरेत् पुण्डरीकाक्षं स बाह्याभ्यन्तरश्शुचिः ॥७॥
 apavitraḥ pavitro vā sarvāvasthām gato'pi vā ।
 yaḥ smaret puṇḍarīkākṣaṁ sa bāhyābhyantaraśśuciḥ ॥
*Whether one is pure or not, in whatever the
 condition one is in, a person who remembers the
 lotus-eyed Lord Viṣṇu will be clean both internally
 and externally. (7)*

Prayer to Lord Gaṇeśa

अगजाननपद्मार्कं गजाननमहर्निशम् ।
 अनेकदं तं भक्तानाम् एकदन्तमुपास्महे ॥८॥
 agajānanapadmārkaṁ gajānanamaharniśam ।
 anekadaṁ taṁ bhaktānām ekadantamupāśmahe ॥
*We meditate upon the elephant-headed Lord, who is
 like a Sun to the lotus-like face of Pārvatī, has a
 single tusk and grants many boons to devotees. (8)*

Prayer to Goddess Sarasvatī

शारदा शारदाम्भोजवदना वदनाम्बुजे ।
 सर्वदा सर्वदास्माकं सन्निधिं सन्निधिं क्रियात् ॥९॥
 śāradā śāradāmbhojavadanā vadanāmbuje ।
 sarvadā sarvadāsmākaṁ sannidhiṁ sannidhiṁ kriyāt ॥
*May the Goddess Śāradā, whose face resembles a
 lotus in autumn and who grants everything, reside
 prosperously in our mouths always. (9)*

Prayer to the Guru

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।
 गुरुस्साक्षात् परं ब्रह्म तस्मै श्रीगुरवे नमः ॥१०॥
 gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ ।
 gurussākṣāt paraṁ brahma tasmai śrīgurave namaḥ ॥
*Guru is the Creator (Brahmā), Guru is the
 Preserver(Viṣṇu), Guru is the Lord of destruction
 (Maheśvara). Guru is the Supreme spirit (Brahman)
 himself. Salutations to that Śrī Guru. (10)*

Prayer to Lord Dakṣiṇāmurti

गुरवे सर्वलोकानां भिषजे भवरोगिणाम् ।
निधये सर्वविद्यानां दक्षिणामूर्तये नमः ॥११॥

gurave sarvalokānām bhiṣaje bhavarogiṇām ।
nidhaye sarvavidyānām dakṣiṇāmūrtaye namaḥ ॥

*Salutations to Dakṣiṇāmurti, who is the preceptor of
all the worlds, the doctor for those affected by the
disease of mortal world, and the treasure-house of
all knowledge streams.* (11)

Prayer to Lord Dattātreyā

दत्तात्रेयीब्रह्मविद्यासंवेद्यानन्दविग्रहम् ।
त्रिपन्नारायणाकारं दत्तात्रेयमुपास्महे ॥१२॥

dattātreyībrahmavidyāsānvedyānandavigraham ।
tripānnārāyaṇākāraṁ dattātreyamupāśmahe ॥

*We worship Dattātreyā, who is the embodiment of
bliss which can be realised through the supreme
knowledge called Dattātreyi, and who is in the form
of the supreme Nārāyaṇa.* (12)

Prayer to Lord Subrahmaṇya

स्कन्दाय कार्तिकेयाय पार्वतीनन्दनाय च ।

महादेवकुमाराय सुब्रह्मण्याय ते नमः ॥१३॥

skandāya kārṭṭikeyāya pārvatīnandanāya ca ।

mahādevakumārāya subrahmaṇyāya te namaḥ ॥

Salutations to Skanda, the son of Pārvaṭī and Śiva,

who was brought up by the Kṛttikā-s, and who is

firmly established in Brahman.

(13)

Prayer to Lord Śiva and Pārvaṭī

यः शिवो नामरूपाभ्यां या देवी सर्वमङ्गला ।

तयोः संस्मरणात् पुंसां सर्वतो जयमङ्गलम् ॥१४॥

yaḥ śivo nāmarūpābhyāṁ yā devī sarvamaṅgalā ।

tayoḥ saṁsmaraṇāt puṁsāṁ sarvato jayamaṅgalam ॥

Lord Śiva is auspicious both in name and form. The

Goddess Pārvaṭī is the embodiment of everything

that is auspicious. By their remembrance, men will

attain victory and welfare everywhere.

(14)

Prayer to Goddess Durgā

या देवी सर्वभूतेषु बुद्धिरूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥१५॥

yā devī sarvabhūteṣu buddhirūpeṇa saṁsthitā ।

namastasyai namastasyai namastasyai namo namaḥ ॥

Salutations to the Goddess Durgā, who is present in all beings in the form of intellect. (15)

Prayer to Lord Narasiṁha

उग्रं वीरं महाविष्णुं ज्वलन्तं सर्वतोमुखम् ।

नृसिंहं भीषणं भद्रं मृत्युमृत्युं नमाम्यहम् ॥१६॥

ugraṁ vīraṁ mahāviṣṇuṁ jvalantaṁ sarvatomukham ।

nṛsiṁhaṁ bhīṣaṇaṁ bhadraṁ mṛtyumṛtyuṁ namāmyaham ॥

I bow down to Lord Narasiṁha, who is Mahāviṣṇu himself, and is ferocious, valorous, full of effulgence, terrifying, auspicious, and the death of death itself. (16)

Prayer to Lord Rāma

रामाय रामभद्राय रामचन्द्राय वेधसे ।
 रघुनाथाय नाथाय सीतायाः पतये नमः ॥१७॥
 rāmāya rāmahadrāya rāmacandrāya vedhase ।
 raghunāthāya nāthāya sītāyāḥ pataye namaḥ ॥
Salutations to Rāma, Rāmahadra , Rāmacandra ,
who is the creator (of the world), the Lord of Raghus,
and the husband of Sītā. (17)

Prayer to Lord Kṛṣṇa

कृष्णाय वासुदेवाय देवकीनन्दनाय च ।
 नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥१८॥
 kṛṣṇāya vāsudevāya devakīnandanāya ca ।
 nandagopakumārāya govindāya namo namaḥ ॥
Salutations to Kṛṣṇa, the son of Vasudeva, delight of
Devakī, the boy of cowherd Nanda, the Lord Govinda.
(18)

Prayer to Lord Veṅkaṭeśa

कल्याणाद्भुतगात्राय कामितार्थप्रदायिने ।

श्रीमद्वेङ्कटनाथाय श्रीनिवासाय मङ्गलम् ॥१९॥

kalyāṇādbhutagātrāya kāmītārthapradāyine ।

śrīmadveṅkaṭanāthāya śrīnivāsāya maṅgalam ॥

Benediction to Lord Veṅkaṭeśa, whose wonderful body is the embodiment of auspiciousness, who fulfils all desires, and is the abode of Goddess Lakṣmī.

(19)

Prayer to Goddess Lakṣmī

नमस्तेऽस्तु महामाये श्रीपीठे सुरपूजिते ।

शङ्खचक्रगदाहस्ते महालक्ष्मि नमोऽस्तु ते ॥२०॥

namaste'stu mahāmāye śrīpīṭhe surapūjite ।

śaṅkhacakraḡadāhaste mahālakṣmī namo'stu te ॥

Oh Mahālakṣmī! The supreme illusory power! The abode of all wealth! The one worshipped by divine beings! The one holding a conch, discus and club in hand! Salutations to you.

(20)

Prayer to Lord Ayyappa

भूतनाथ सदानन्द सर्वभूतदयापर ।

रक्ष रक्ष महाबाहो शास्त्रे तुभ्यं नमो नमः ॥२१॥

bhūtanātha sadānanda sarvabhūtadayāpara ।

rakṣa rakṣa mahābāho śāstre tubhyaṁ namo namaḥ ॥

Oh Lord of all beings! One who is the embodiment of

eternal joy! One who is merciful to all beings! One

with mighty arms! Please protect me. Oh Lord Śāstā!

Salutations to you.

(21)

Prayer to Lord Hanumān

बुद्धिर्बलं यशो धैर्यं निर्भयत्वमरोगता ।

अजाड्यं वाक्पटुत्वं च हनूमत्स्मरणाद्भवेत् ॥२२॥

buddhirbalaṁ yaśo dhairyaṁ nirbhayatvamarogatā ।

ajāḍyaṁ vākpaṭutvaṁ ca hanūmatsmaraṇādbhavet ॥

Intelligence, strength, fame, courage, fearlessness,

good health, absence of laziness, mastery over

speech – all these are attained by the mere

remembrance of Lord Hanumān.

(22)

Prayer to Goddess Tulasī

यन्मूले सर्वतीर्थानि यन्मध्ये सर्वदेवताः ।

यदग्रे सर्ववेदाश्च तुलसि त्वां नमाम्यहम् ॥२३॥

yanmūle sarvatīrthāni yanmadhye sarvadevatāḥ ।

yadagre sarvavedāśca tulasi tvāṁ namāmyaham ॥

Oh Tulasī! I bow down to you, at whose root reside all the holy places, at whose middle live all the Gods, and at whose tips all the Vedas are present. (23)

Prayer to Lord Sūrya

उदये ब्रह्मरूपोऽयं मध्याह्ने तु महेश्वरः ।

अस्तमाने स्वयं विष्णुः त्रयीमूर्तिर्दिवाकरः ॥२४॥

udaye brahmarūpo'yaṁ madhyāhne tu maheśvaraḥ ।

astamāne svayaṁ viṣṇuḥ trayīmūrtirdivākaraḥ ॥

Lord Sūrya is the embodiment of Brahṁā when he is rising, Lord Śiva at noon, and Lord Viṣṇu himself when he is setting. He is verily the manifestation of the vedas. (24)

Prayer to Navagrahas

नमः सूर्याय चन्द्राय मङ्गलाय बुधाय च ।
गुरुशुक्रशनिभ्यश्च राहवे केतवे नमः ॥२५॥

namaḥ sūryāya candrāya maṅgalāya budhāya ca ।
guruśukraśanibhyaśca rāhave ketave namaḥ ॥
I bow to the nine grahas – Sūrya (Sun), Candra (Moon), Maṅgala (Mars), Budha (Mercury), Guru (Jupiter), Śukra (Venus), Śani (Saturn), Rāhu and Ketu. (25)

While doing Pradakṣiṇa

यानि कानि च पापानि जन्मान्तरकृतानि च ।
तानि तानि विनश्यन्ति प्रदक्षिणपदे पदे ॥२६॥

yāni kāni ca pāpāni janmāntarakṛtāni ca ।
tāni tāni vinaśyanti pradakṣiṇapade pade ॥
Whatever the sins committed, in this birth and in the other births, are destroyed with each step of Pradakṣiṇa. (26)

प्रकृष्टपापनाशाय प्रकृष्टफलसिद्धये ।

प्रदक्षिणं करोमि त्वां प्रसीद परमेश्वर ॥ २७ ॥

prakṛṣṭapāpanāśāya prakṛṣṭaphalasiddhaye ।

pradakṣiṇaṁ karomi tvāṁ prasīda paramēśvara ॥

Oh Supreme Lord! For the destruction of all sins, and for the achievement of extraordinary results, I perform Pradakṣiṇa to you. Be pleased. (27)

For complete surrender

अन्यथा शरणं नास्ति त्वमेव शरणं मम ।

तस्मात् कारुण्यभावेन रक्ष रक्ष महेश्वर ॥ २८ ॥

anyathā śaraṇaṁ nāsti tvameva śaraṇaṁ mama ।

tasmāt kāruṇyabhāvena rakṣa rakṣa maheśvara ॥

Oh great Lord! There is no other resort. You are my only refuge. Hence, protect me with compassion. (28)

त्वमेव माता च पिता त्वमेव
 त्वमेव बन्धुश्च सखा त्वमेव ।
 त्वमेव विद्या द्रविणं त्वमेव
 त्वमेव सर्वं मम देवदेव ॥२९॥

tvameva mātā ca pitā tvameva
 tvameva bandhuśca sakhā tvameva ।
 tvameva vidyā draviṇaṁ tvameva
 tvameva sarvaṁ mama devadeva ॥

*You are the mother, you are the father, you are the
 relative and you are the friend. You are knowledge
 and you are wealth. Oh Lord of the Lords! You are
 everything to me.* (29)

प्रातःप्रभृति सायान्तं सायादि प्रातरन्ततः ।
 यत् करोमि जगन्नाथ तदस्तु तव पूजनम् ॥३०॥
 prātaḥprabhṛti sāyāntaṁ sāyādi prātarantataḥ ।
 yat karomi jagannātha tadastu tava pūjanam ॥
*Oh Lord of the world! From the morning till evening,
 and from the evening till morning – whatever I do,
 may that be your worship.* (30)

Seeking forgiveness for mistakes

अपराधसहस्राणि क्रियन्तेऽहर्निशं मया ।

दासोऽयमिति मां मत्वा क्षमस्व परमेश्वर ॥३१॥

aparādhahasahrāṇi kriyante'harṇiśaṁ mayā ।

dāso'yamiti mām matvā kṣamasva parameśvara ॥

Oh Supreme Lord! Thousands of mistakes are committed by me day and night. Please forgive me, considering me to be a humble servant. (31)

While drinking tīrtha

अकालमृत्युहरणं सर्वव्याधिनिवारणम् ।

समस्तपापशमनं देवपादोदकं शुभम् ॥३२॥

akālamṛtyuharaṇaṁ sarvavyādhinivāraṇam ।

samastapāpaśamanaṁ devapādodakam śubham ॥

The auspicious water from washing the feet of the Lord prevents untimely death, removes all diseases, and destroys all sins. (32)

Before having food

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥३३॥

aham vaiśvānaro bhūtvā prāṇināṁ dehamāśritaḥ ।
prāṇāpānasamāyuktaḥ pacāmyannaṁ caturvidham ॥

It is I¹ who take the form of the fire of digestion in the bodies of all living beings, and combine with the incoming and outgoing breaths, to digest and assimilate the four kinds of foods. (33)

ब्रह्मार्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥३४॥

brahmārpaṇaṁ brahma haviḥ brahmāgnau brahmaṇā hutam ।
brahmaiva tena gantavyaṁ brahmakarmasamādhinā ॥

The act of offering is Brahman (the supreme spirit). The oblation is Brahman. By Brahman it is offered into the fire of Brahman. Brahman itself is attained by him who always sees Brahman in action. (34)

1. I refers to Lord Kṛṣṇa, as told in the Bhagavadgītā 15.10

अन्नपूर्णे सदापूर्णे शङ्करप्राणवल्लभे ।

ज्ञानवैराग्यसिद्ध्यर्थं भिक्षां देहि च पार्वति ॥३५॥

annapūrṇe sadāpūrṇe śaṅkaraprāṇavallabhe ।

jñānavairāgyasiddhyartham bhikṣām dehi ca pārvati ॥

Oh Goddess Annapurnā! You are ever full, and are the beloved of Śankara. Oh Pārvatī! Grant me bhikṣā so that I may firmly be established in knowledge and renunciation. (35)

After eating

अगस्त्यं वैनतेयं च शमीं च वडवानलम् ।

आहारपरिणामार्थं स्मरामि च वृकोदरम् ॥३६॥

agastyaṁ vainateyaṁ ca śamīm ca vaḍavānalam ।

āhārapariṇāmārthaṁ smarāmi ca vṛkodaram ॥

For the digestion of food, I remember Agastya, Garuḍa, Śamī, Vaḍavānala (the ocean fire) and Bhīma. (36)

Before stepping out of house

अग्रतः पृष्ठतश्चैव पार्श्वतश्च महाबलौ ।
आकर्णपूर्णधन्वानौ रक्षेतां रामलक्ष्मणौ ॥३७॥

agrataḥ prṣṭhataścaiva pārśvataśca mahābalau ।
ākarnṇapūrṇadhanvānau rakṣetāṁ rāmalakṣmaṇau ॥

*May the immensely powerful Rāma and Lakṣmaṇa,
with their bows strung and drawn back till the ear;
protect at the front, at the back and on both sides.*

(37)

During travel/journey

सन्नद्धः कवची खड्गी चापबाणधरो युवा ।
गच्छन् ममाग्रतो नित्यं रामः पातु सलक्ष्मणः ॥३८॥

sannaddhaḥ kavacī khaḍgī cāpabāṇadharo yuvā ।
gacchan mamāgrato nityaṁ rāmaḥ pātu salakṣmaṇaḥ ॥

*May the youthful Rāma, who is fully equipped,
wearing his armour, holding the sword, bearing the
bow and arrows, accompanied by Lakṣmaṇa,
always go ahead of me and protect me. (38)*

वनमाली गदी शार्ङ्गी शङ्खी चक्री च नन्दकी ।
 श्रीमान्नारायणो विष्णुः वासुदेवोऽभिरक्षतु ॥३९॥
 vanamālī gadī śārṅgī śaṅkhī cakrī ca nandakī ।
 śrīmānnārāyaṇo viṣṇuḥ vāsudevo'bhirakṣatu ॥
*May the Lord shrīmannārāyaṇa, wearing a garland
 of forest flowers, holding a mace, the bow Śārṅga,
 conch, discus and the sword Nandaka, pervading this
 universe, and born as the son of Vasudeva, protect
 fully.* (39)

Before starting studies at school

सरस्वति नमस्तुभ्यं वरदे कामरूपिणि ।
 विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा ॥४०॥
 sarasvati namastubhyaṁ varade kāmārūpiṇi ।
 vidyārambhaṁ kariṣyāmi siddhirbhavatu me sadā ॥
*Salutations to you, Oh Goddess of wisdom
 Sarasvatī, bestower of boons and one who takes
 desired forms! I shall start learning, may there be
 success to me always.* (40)

Prostrating to the teachers at school

गुरुरेव गतिः गुरुमेव भजे
 गुरुणैव सहास्मि नमो गुरवे ।
 न गुरोः परमं शिशुरस्मि गुरोः
 मतिरस्ति गुरौ मम पाहि गुरो ॥४९॥

gurureva gatiḥ gurumeva bhaje
 guruṇaiva sahāsmi namo gurave ।
 na guroḥ paramaṁ śīśurasmi guroḥ
 matirasti gurau mama pāhi guro ॥

*The Guru is my sole refuge. I worship only the guru.
 I'm always with my guru. Salutations to the Guru.
 There is none higher than the guru. I am a child of
 my guru. My intellect is firmly fixed on my guru. Oh
 Guru! protect me¹. (41)*

1. This verse has the forms of the word guru in all the cases.

Before starting any activity / project

वक्रतुण्ड महाकाय कोटिसूर्यसमप्रभ ।

अविघ्नं कुरु मे देव सर्वकार्येषु सर्वदा ॥४२॥

vakratuṇḍa mahākāya koṭisūryasamaprabha ।

avighnaṁ kuru me deva sarvakāryeṣu sarvadā ॥

Oh Lord with a curved trunk, huge body, splendor

equal to a crore Suns! Please remove all obstacles

in all my endeavours always. (42)

For victory and accomplishment of all goals

असाध्यसाधक स्वामिन् असाध्यं तव किं वद ।

रामदूत दयासिन्धो मत्कार्यं साधय प्रभो ॥४३॥

asādhyasādhaka svāmin asādhyam tava kiṁ vada ।

rāmadūta dayāsindho matkāryam sādahaya prabho ॥

Oh Lord! you are the achiever of the impossible. Is

there anything which is impossible for you? Oh

compassionate one! The emissary of Śrī Rāma!

Please make my task succeed. (43)

For relief from physical and mental diseases

बालाम्बिकेश वैद्येश भवरोगहरेति च ।

जपेन्नामत्रयं नित्यं महारोगनिवारणम् ॥४४॥

bālāmbikeśa vaidyeśa bhavarogahareti ca ।

japennāmatrayaṁ nityaṁ mahārogaṇivāraṇam ॥

"Oh Lord of Bālāmbikā! Master of all doctors! Remover of the disease of mortal world!" One should chant these three names of Lord Vaidyanātha¹ constantly for cure of great diseases.
(44)

While lighting the lamp

दीपो ज्योतिः परं ब्रह्म दीपस्सर्वतमोपहः ।

दीपेन साध्यते सर्वं सन्ध्यादीप नमोऽस्तु ते ॥४५॥

dīpo jyotiḥ paraṁ brahma dīpassarvatamopahaḥ ।

dīpena sādhyate sarvaṁ sandhyādīpa namo'stu te ॥

The lamp is the light of the Supreme spirit, it removes all darkness, everything is achieved through the lamp. Oh sandhyādīpa! (lamp which is lit at the junction of day and night) Salutations to you. (45)

1. Lord Vaidyanātha is the form of Śiva at Vaitheeswaran Koil in Tamilnadu.

For overall protection

श्रीराम राम रामेति रमे रामे मनोरमे ।

सहस्रनाम तत्तुल्यं रामनाम वरानने ॥४६॥

śrīrāma rāma rāmeti rame rāme manorame ।

sahasranāma tattulyaṁ rāmanāma varānane ॥

Oh beloved Devi! The chanting of Rāmanāma, as 'Srirāma, Rāma, Rāma' is equivalent to reciting the thousand names of Viṣṇu¹.

(46)

Before sleeping

रामं स्कन्दं हनूमन्तं वैनतेयं वृकोदरम् ।

शयने यः स्मरेन्नित्यं दुस्स्वप्नस्तस्य नश्यति ॥४७॥

rāmaṁ skandaṁ hanūmantaṁ vainateyaṁ vṛkodaram ।

śayane yaḥ smarennityaṁ duṣṣvapnastasya naśyati ॥

He who remembers Rāma, Skanda, Hanumān, Garuḍa and Bhīma daily before sleeping will not be troubled by bad dreams.

(47)

-
1. र stands for the number 2 and म stands for the number 5 as per the kaṭapayādi rule. राम=2x5 = 10, three times राम = 10x10x10 = 1000 times.

To regain what is lost

कार्तवीर्यार्जुनो नाम राजा बाहुसहस्रवान् ।

तस्य स्मरणमात्रेण हृतं नष्टं च लभ्यते ॥४८॥

kārtavīryārjuno nāma rājā bāhusahasravān ।

tasya smaraṇamātreṇa hṛtaṁ naṣṭaṁ ca labhyate ॥

Just by remembering the thousand-armed king

Kārtavīryārjuna, anything that was stolen or lost is

regained. (48)

Before taking medicine

शरीरे जर्जरीभूते व्याधिग्रस्ते कलेवरे ।

औषधं जाह्नवीतोयं वैद्यो नारायणो हरिः ॥४९॥

śarīre jarjarībhūte vyādhigraste kalevare ।

auśadhaṁ jāhnavītoyaṁ vaidyo nārāyaṇo hariḥ ॥

When the body is battered, and troubled by diseases,

the water of the Gaṅgā is the medicine, and the

doctor is none other than the Lord Nārāyaṇa. (49)

अच्युतानन्तगोविन्दनामोच्चारणभेषजात् ।
 नश्यन्ति सकला रोगाः सत्यं सत्यं वदाम्यहम् ॥५०॥
 acyutānantagovindanāmoccāraṇabheṣajāṭ ।
 naśyanti sakalā rogāḥ satyaṁ satyaṁ vadāmyaham ॥
*By the medicine of chanting the names Acyuta,
 Ananta and Govinda, all diseases are cured, I speak
 the truth, the truth indeed.* (50)

Prayer to Bilva which is offered to Lord Śiva

त्रिदलं त्रिगुणाकारं त्रिनेत्रं च त्रियायुधम् ।
 त्रिजन्मपापसंहारम् एकबिल्वं शिवार्पणम् ॥५१॥
 tridalaṁ triguṇākāraṁ trinetraṁ ca triyāyudham ।
 trijanmapāpasamhāram ekabilvaṁ śivārpaṇam ॥
*A single Bilva, having three leaves in the form of the
 three guṇa-s, bearing three eyes and three weapons,
 becomes the destroyer of the sins of three births when
 offered to Lord Śiva.* (51)

Prayer to Ṛṣyaśṛṅga for adequate rain

ऋष्यशृङ्गाय मुनये विभाण्डकसुताय च ।

नमः शान्ताधिपतये सद्यः सद्वृष्टिहेतवे ॥५२॥

ṛṣyaśṛṅgāya munaye vibhāṇḍakasutāya ca ।

namaḥ śāntādhipataye sadyaḥ sadvṛṣṭihetave ॥

Salutations to the sage Ṛṣyaśṛṅga, son of Vibhāṇḍaka and the spouse of Śāntā, for bringing adequate rains immediately. (52)

Prayer to mother India

रत्नाकराधौतपदां हिमालयकिरीटिनीम् ।

ब्रह्मराजर्षिरत्नाढ्यां वन्दे भारतमातरम् ॥५३॥

ratnākarādhautapadām himālayakirīṭinīm ।

brahmarājarṣiratnāḍhyām vande bhāratamātaram ॥

I salute the Mother India, whose feet is washed by the oceans, who has the Himālaya as her crown, and is adorned by gems of Brahmarṣi-s and Rājarṣi-s. (53)

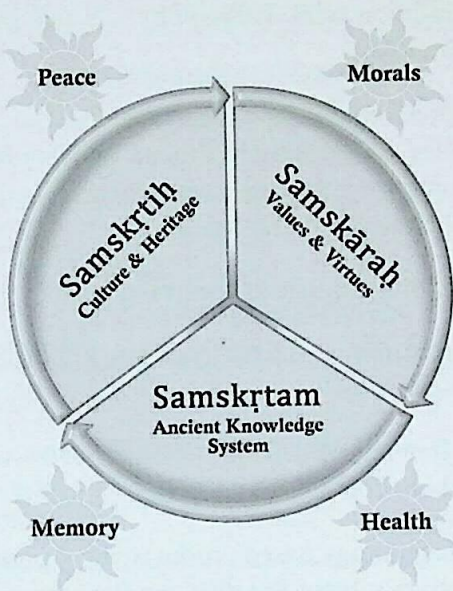
॥इति नित्यप्रार्थनाश्लोकाः ॥

॥iti nityaprārthanāślokāḥ ॥

Thus end the ślokas for daily prayers.



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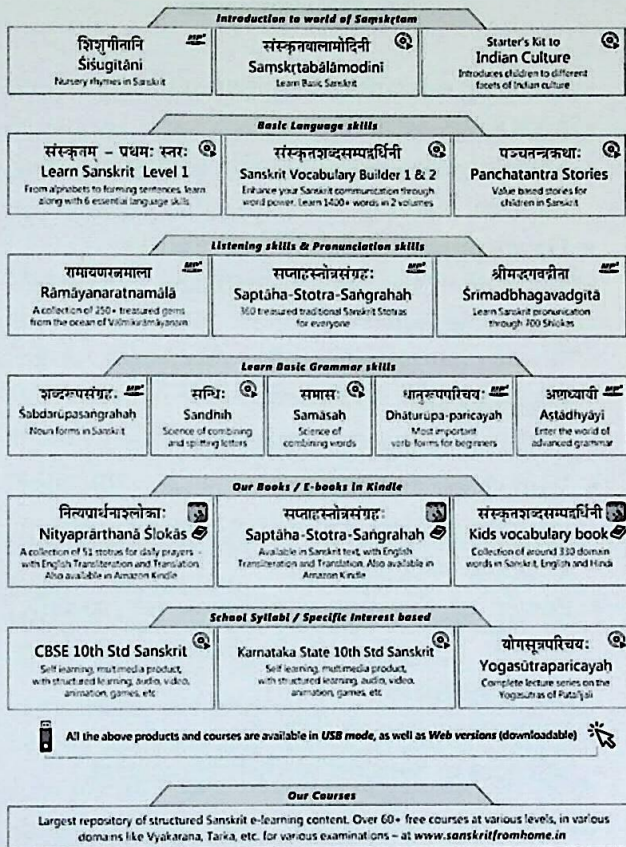


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